

WEBER ACADEMY WINS IN BASKETBALL CONTEST

The Weber Academy basketball team surprised everyone, even itself, by winning from the Onida Stake academy team at Preston, Idaho, last night. The score was 38 to 32 and the Idaho team is still wondering how such a reversal of form could be possible. The "surprise" was occasioned by the fact that the O. S. A. team won from Weber a week ago by the score of 31 to 27.

The game last night was the third one to be played in the schedule of the Northern division of the Mormon church high school league and there were over three hundred "rooters" present. The enthusiasm of the Weber supporters was at a high pitch throughout the evening and, with the help of a 20 piece juvenile band, made all the excitement possible.

The local team was outclassed as to size and experience and the game was won by them only through sheer aggressiveness and determination. Both teams were in excellent form, and the game, as a whole, was as interesting as a "fan" could wish to see. There was an entire absence of spectacular plays and every basket was hard earned. Weber was a little slow on taking the ball from center, but the speed with which the Preston team took it was met with an effort that usually prevented scoring. Fouls were numerous, 17 being called on the Onida Stake academy and 25 on Weber. Of the eleven field goals scored by Weber, Belnap secured three, and Layman and Richards four each. Belnap three sixteen baskets from the foul line against eight by Charles, for the O. S. A. Of the 12 field goals scored by the visitors, Barlow got four, Charles, three, Crockett two and Gilbert two.

The first half was exceptionally fast, hardly a minute being lost. It ended with the score 24 to 11 in favor of the Weber academy. The second half was slower, an injury to one of the Preston players and a difference of opinion over the interpretation of a rule, between the referee and the Preston coach, causing a delay of over ten minutes.

The lineup was as follows:
Weber Academy: Onida Stake Acad. Belnap, Layman, Richards, Crockett, Ferrin, Herbert, Referee—Ashton.
Scorers—Asklin and Merrill.
Timekeepers—Bingham and Neeley.

The work of Coach Ashton of the Granite High School as referee was exceptionally accurate and with one exception his decisions were unquestioned.

DEVELOPMENT LEAGUE MEETS

Salt Lake, Jan. 17.—A meeting of the board of governors of the Utah Development league to precede the annual meeting which will be held in Logan January 30 and 31, was held at the Commercial club yesterday. President C. R. Hollingsworth, who presided, called the meeting at 2:30 o'clock. All members of the board were present.

A committee to rearrange the present by-laws of the league was appointed, of which C. R. Hollingsworth was made chairman. The committee will endeavor to revise the laws so that the league may be enlarged and that more public good for the state may be accomplished. The matter of instituting a vigorous campaign for cleaner cities and towns of the state was discussed and a committee, composed of J. M. Kirkham, of Lehi, J. M. Briggs, of Logan, and J. L. McHenry, of Murray, was appointed to take charge of the matter.

It is proposed to start a "Clean town" contest and to offer prizes for the best suggestions for a decrease in the number of cases of typhoid fever and the best way to eliminate the fly nuisance in the summer. It was pointed out that a good many typhoid cases

have come from the contagion carried by flies. The Development league proposes to help rid the contamination. Secretary T. B. Beatty, of the state board of health, made a few remarks and said that the state would be willing to co-operate in bringing about better sanitary conditions throughout the state.

A committee which will have charge of the state and town survey was appointed. This committee will investigate the possibilities of laying out better streets in the towns of the state. It is composed of F. R. Mabey of Bountiful, E. W. Dunne of Ogden and R. T. Thurber of Spanish Fork. The members of the board of governors of the Utah Development league are: C. R. Hollingsworth of Ogden, J. W. McHenry, Murray, J. M. Kirkham, Lehi, Henry, Murray, J. M. Kirkham, Lehi, H. M. Briggs, Logan, E. W. Dunne, Ogden, H. M. Briggs, Brigham City, R. T. Thurber, Spanish Fork, C. R. Mabey, Bountiful, and Will G. Farrell, Salt Lake.

PROGRESSIVES ARE TO CELEBRATE

The Progressives of Weber county are planning a celebration of Lincoln's birthday, February 12. The program will be held in the evening and the following committee has been named to look after the arrangements:

Thomas Lundy, R. W. Agee, Ben Critchlow, Mrs. Putnam and Mrs. Hartog.

The speakers and other features of the program will be announced later.

ROBERT BURNS ANNIVERSARY

Caledonians and Scottish Croonies extend a cordial invitation to all Scots and friends to participate. Banquet, Concert and Ball held in Woodmen Hall, 2320 Washington avenue, Tuesday, January 27, at 8 o'clock. Tickets 50c.

DISTRIBUTION OF RABBITS

Regarding the distribution of the rabbits that are brought to the city next Wednesday, following the hunt which is to take place at Monument, Chief of Police W. I. Norton says none of them would be given away at the depot, but that the distribution would be under the direction of the police department and the committee, through the bishops of wards and the representatives of charitable organizations. In this regard, he said that he would like the bishops and officers of local charitable organizations to notify him as to how many rabbits they could use in their districts, to distribute among the poor people to whom they have been giving assistance during the winter. This information should be given by Monday night and the number of rabbits asked for will be delivered to them.

MONTHLY MEETING OF PRIESTHOOD

The monthly priesthood meeting of the North Weber Stake will be held tomorrow in the Third ward meeting house. The general session will begin at 2:30 p. m. and the department work at 3 o'clock. Apostle David O. McKay will be the speaker in the ward teachers' department.

A frame with wires strung across it at regular intervals has been patented by a Pennsylvania for cutting noodles evenly by pressing the dough through it.

MODERN PARAPHRASE ON THE GOOD SAMARITAN

The Sunday school lesson by G. F. Rasmussen.

An inquiring soul seeks from the Christ the answer to the question, "What shall I do to inherit eternal life?"

Christ knowing that there is an innate sense of right in every one upon which higher moral ideals must be built, endeavors to have him answer his own question. Since every one has some code of morality or immorality which has been evolved from their own experience or taught them by others, Christ would first have him state what the highest law which he knows reveals. And so He turns to him and says, "What is written in the law?"

And the soul whose law has been the highest revealed will of God replies: "Well, to participate in the eternal, all-animating, soul-redeeming life of God the first requisite would naturally be a right relation of the soul to this God. We should devote ourselves to this with all our hearts, aspires after godliness with all our soul, seek to do His will above all other things, serve Him with all our strength and seek to understand Him with all the powers of our minds. And since God loves man, we too should love our neighbors as ourselves."

And Jesus answers, "Thou has answered right. This do and thou shalt live."

"Ah, yes," says the inquiring soul, "but who is my neighbor?"

And Jesus answers him with the story of the Good Samaritan. Behold how Everyman, as he goes on his pilgrimage out into life, is robbed and maltreated as he gets away from his immediate neighborhood, or his own relatives, or his own social order. And behold how we must have such a love of God for man in our souls that it will overflow all bounds of race, or climate of social distinctions till it responds to the cry of the need of Everyman.

As Everyman goes out into the industrial world, how often he is robbed of his just share of his labor, despoiled by overwork robbed of his nights, forced to the wall by oppressive measures, deprived of proper safety appliances and hygienic measures, till wasted and mangled, and torn, he is left in sore straits by the wayside of life. And as Everywoman goes forth from her home, how she is apt to be robbed of health, and just and living wages and despoiled of her priceless jewel of virtue by being browbeaten by her boss into the paralysis of fear or flung against the wall of financial straits till dazed and limp and passive she gives up the struggle. How she is tripped and deceived and pushed by passionate hands over the brink till despoiled and wasted and destitute, she is cast out to die.

Behold how Everychild goes forth into the industrial world and see how often they are robbed of youth and health and a fair chance to the future, and are left industrial derelicts by the wayside.

Behold how Everyman as he goes forth into commerce is set upon by predatory interests in the narrowness of competition. See how they force him to the wall with oppressive measures, how they bleed him with cut-throat competition, how they beat him down with the boycott and cut off his credit by unfair withdrawal of credit till crushed and ruined he is left penniless by the wayside.

Behold how Everyman in the pilgrimage of character is set upon by those who rob of sobriety and self-control and chastity, till beaten down into the gutter by bottles, and despoiled by the gambler and left diseased and defiled by vice. See how they rob the wife of her husband, and children of their parents, and the home of its glory.

And then behold how few there are who will put themselves out to help. People pass by, but they pass by on the other side. They have troubles of their own. They say every one must look out for himself in this world. "Everyone for himself and the devil take the hindmost, and I must hurry on or he will take me." "When my time comes who will help me?" "Let every one look out for Number One, for no one else will." Even the ones from whom he expects the most neglect him. The priest is so busy with his ritual, the preacher has his sermons to prepare and his church to look after, and the churchmen must hurry on to look after some interests of the sanctuary and the poor and oppressed are so often overlooked. But some one does see and care and help. He is a man who does not limit his sympathy to those of his own race or his own set or his own neighborhood, for though he is so far removed from this main in all these things that he would ordinarily be overlooked, he has with him, yet his love overflows the narrowness of human prejudice, and he stops to help. He says "Whosoever needs my help is my neighbor," "let not every one look merely on his own needs, but on his neighbor's needs," and "Every man for every other man, or even willing to put himself out and let the needy take his comfortable seat, while he trudges wearily by his side. He also gives out of his savings and makes himself responsible for further aid. He practically puts no limits upon his liberality except his neighbors need and his own ability to help.

This is the pathway of life eternal; walk in it and have fellowship with God.

The Lesson Text.
(The Authorized Version: Luke 10: 25-37)
25 And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?
26 He said unto him, What is written in the law? How readest thou?
27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.
28 And he said unto him, Thou hast answered right; this do, and thou shalt live.
29 But he, willing to justify himself, said unto Jesus, And who is my neighbor?
30 And Jesus answering said, A certain man went down Jerusalem to

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Jericho, and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan as he journeyed, came where he was; and when he saw him he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three thinkest thou was neighbor unto him that fell among the thieves?

37 And he said, He shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

Golden Text: Thou shalt love thy neighbor as thyself.—Mark 12:31.

HALF-DAY SCHOOL IN CONFLICT WITH STATE LAW

Editor Standard: According to published reports of a meeting held at the Five Points school Thursday, at which Superintendent Mills discussed the proposed plan for half-day attendance in the schools, after declaring that there was no intention of excluding any child from school without the consent of the parents, Mr. Mills stated that the plan would be adopted and that "such pupils as remained in the full day would BE TAKE CARE OF the half day in the study hall, play room or manual training." This is very different from the way the matter was stated by Professor Peterson on last Sunday evening. The report further says:

"MR. MILLS DID NOT REPLY DIRECTLY TO THE QUESTIONS AS TO WHETHER HE PROPOSED TO SUBMIT THE MATTER TO A VOTE OF THE PEOPLE."

If Mr. Mills is correctly reported, two things are apparent. First: There is to be an attempt to put this half-day plan in operation regardless of the wishes of a majority of the parents. Second: Notwithstanding the statement that no child is to be excluded from the schools without the consent of its parents, the statement that "such pupils as remained in the full day would BE TAKE CARE OF the half day in the study hall, play room or manual training," clearly indicates that the children are not to have the privilege of a full day in school, but that they will have the privilege of a half day in school, and that those whose parents want them to remain all day will be allowed to

remain somewhere about the building and "BE TAKE CARE OF" for the half day they are not in school. This would be denying to the pupils an opportunity of enjoying all the privileges of the school.

The laws of this state declare that the public schools "SHALL BE FREE TO ALL CHILDREN BETWEEN THE AGES OF 6 AND 16 YEARS." And by the laws of the state a school week is defined to be five days, and a school month is defined to be twenty days. This does not mean half days. And if the schools are to be free to all children within the ages named, they must be free during all of the time each day that the schools are in session, and not only half the time.

I do not believe that either the superintendent or the board of education has any authority to exclude any child within the ages named from any of the privileges of school during any portion of the time the school is in session. If I had a child entitled to attend the public schools and desired that he should attend I would certainly send him, and if there should be any attempt to exclude him from school during any portion of the school day I would test the matter in the courts.

The law of this state requires that each district in order to participate in the distribution of the state school funds, shall maintain a public school for a certain number of weeks of five days (not half-days) each. It may well be questioned whether these proposed half-day sessions would be deemed such a compliance with the law as would entitle the city to a portion of the state school fund. In attempting this innovation we might sustain a loss of the proportion of this

fund to which we would otherwise be entitled.

In addition to this we have a compulsory education law, that requires every parent, guardian or other person having control of any child between 8 and 16 years of age, to send such child to a public, district or private school in the district in which he resides, for a certain number of weeks each year, and making the failure to do a misdemeanor. There is a proviso in the law that such parent, guardian or other person having control of such child shall be excused from such duty by the board of education (not by the superintendent or principal) whenever it is shown that one of the following reasons exists:

"1. That such child is taught at home in the branches prescribed by law for the same length of time as children are required by law to be taught in the district school."

"2. That such child has already acquired the branches of learning taught in the district schools."

"3. That such child is in such physical or mental condition (which may be certified by a competent physician if required by the board) as to render such attendance inexpedient or impracticable. If no such school is taught the requisite length of time within two and one-half miles of the residence of the child by the nearest road, such attendance shall not be enforced."

"4. That such child is attending some public, district or private school."

"5. That the services of such child are necessary to the support of a mother or an invalid father."

Upon no other grounds than those stated above can a parent or guardian be excused for not sending the child

to school. Does any one suppose that if a parent should send his children for a half day only and keep them out of school half of each school day that he would be guilty of a violation of this statute? May the superintendent or board of education do that which, if done by a parent or guardian, would be a misdemeanor?

In the discussion of this question why not hold public meetings where the opponents of the proposed plan may have equal opportunity with its advocates, to present their views. Up to the present time no fair opportunity has been given the opponents of the plan to present their side of the question. I venture that if the matter is fully and fairly presented, 80 per cent of the parents of the city will be found to be opposed to this plan or a half day in school, and a half day in the study hall, playroom or manual training, where the children are merely "taken care of." The object of the compulsory education law is to compel the education of the children, not merely to "take care of them."

(Signed) A. W. AGEE.

AMERICAN COWBOYS TO CLEAN OUT MEXICAN BANDITS.

El Paso, Tex., Jan. 16.—A number of American cowboys, some of them from the Mormon settlement in northern Mexico, are setting about to clean out the Mexican bandits in their neighborhood of their own accord. A number of them executed a Mexican who was supposed to be a member of the Maximo Castillo bandit crowd. The Mexican was identified as one of the men who had killed a cowboy and he was hanged to the nearest tree.

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